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is essentially a proper valuation of the weaker lights of experience, which the glare of coercive reasoning too often shuts out.

The reader will find in these suggestive pages, with their quiet Nazarene style, many familiar (and challenged) teachings set forth in new and persuasive aspects. The least satisfying chapter is that on "The First and Great Commandment." The primacy of love to God is maintained properly enough, but the first reason for it (which should be the main one), that "there is much more to life . . . than merely loving one's neighbor," is left in negative and hence unconvincing form. Its content is not given, nor is the "much more" suggested. Why does not some Christian (or Hebrew) ethicist develop the content of the commandment of supreme love to God, and bring his ethical system into touch with that of the Greeks by showing that that commandment really calls for the highest individual aspiration, and that its upshot is the validation of man's creative faculties—his highest individual functioning?

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JOURNALS AND NEW BOOKS

THE INTERNATIONAL JOURNAL OF ETHICS. January, 1911. *William James as Philosopher* (pp. 125-153): A. O. LOVEJOY. — The more specific significance of James consists in this, that he brought to the vocation of the philosopher an almost unequaled power of seeing these two generic aspects of reality: the uniqueness and inwardly self-authenticating character of concrete existences, and the uniqueness and the primacy of the temporal quality of experience. *The Place of Leisure in Life* (pp. 153-165): B. BOSANQUET. — A popular account of the unity or plot of Aristotle's "Ethics." Leisure is the satisfaction of a disinterested interest and is, for Aristotle, the goal of education. *Charity Organization* (pp. 165-178): THOMAS JONES. — A reply to Bosanquet's criticism in the *Journal* of July, 1910, and a statement of the theory of pauperism. *Goethe's Influence on Carlyle* (pp. 178-189): F. MELIAN STAWELL. — The first of two papers in which is noted the emphasis in Goethe upon the kinship and sympathy between man and nature and the necessity of renunciation for the higher life. *Idealism and the Conception of Forgiveness* (pp. 189-198): J. W. SCOTT. — Badness is defective synthesis, and this is not an essential element in human nature. Hence, as capable of elimination, and when eliminated, it may be forgiven. *Confessions of an Indeterminist* (pp. 199-215): W. F. COOLEY. — Free will is a multiform, but essential, susceptibility to values, a susceptibility not rigidly fixed but subject to change apart from circumstances. In this sense it is essential to individuality. *Reviews*: F. W. Bussill, *Marcus Aurelius and the Later Stoics*: T. WHITTAKER. Walter L. Sheldon, *The Story of the Bible from the Standpoint of Modern Scholarship*: N. SCHMIDT. R. L. Otley, *Christian Ideas and Ideals*: DAVID PHILLIPS. John W. Buckham, *Personality and the Christian Ideal*: G. R. DODSON. Marion Le Roy Burton,

The Problem of Evil: THOMAS C. HALL. Stuart H. Rowe, *Habit Formation and the Science of Teaching*: GUY WHIPPLE. Edouard Roehrich, *Philosophie de l'éducation*: W. J. ROBERTS. M. W. Keatinge, *Studies in the Teaching of History*: M. L. EASTWOOD. Charles Werner, *Aristote et l'idéalisme platonicien*: S. WATERLOW. Sittánáth Tattvabhúshan. *The Philosophy of Bráhmaism*: J. S. MACKENZIE.

ARCHIV FÜR GESCHICHTE DER PHILOSOPHIE. Band 22, Heft 1. October, 1910. *Die Zweiteilung in der Terminologie Heraclits* (pp. 1-21): E. LOEW. — Two series of terms are grouped in opposition to each other about λόγος as the false, and φρόνησις as the true way of knowing. *Die Entwicklung der Geschichtsphilosophie W. von Humboldts* (pp. 22-60): L. EHTEN. — Humboldt at first taught that each individual man is the expression of a definite, unique idea, new and unclassifiable; whose perfection, however, depends wholly upon his moving towards the universal man-type; which movement can only be expressed esthetically. But later he looked on the idea as wholly dependent on the original activity of the individual. So that the historian's task is primarily to present how individual men realized their purposes, not to discover the goal of historical movement. *Nachlese zur ältesten Geschichte des Spinozismus* (pp. 61-98): DUNIN-BORKOWSKI. — Some Spinozistic "Munchhausen" and Märchen, with two innocent Dutchmen who were converted from a mistaken opposition to a no less mistaken approval of Spinoza's doctrine. *Die Monadenlehre in ihrer wissenschaftlichen Vervollkommenung* (pp. 99-127): E. RAFF. — Sixteen principles underly the monadology which established "ideological monism," the monads being the ultimate elements, and the substrate of thinking. Sixteen deductions are made from these, chiefly in regard to the subject-object relation. *Rezensionen*. A. R. v. Kleemann, *Die Stellung des Enthyphron im Corpus Platonicum*: C. FRIES. E. Caird, *Die Entwicklung der Theologie in der griechischen Philosophie*: C. FRIES. N. Hartman, *Plato's Logik des Seins*: C. FRIES. *Die neuesten Erscheinungen. Historische Abhandlungen*.

Assagioli, Roberto. *Il subcosciente*. Florence: Biblioteca Filosofica. 1911. Pp. 30. Lire 1.

Crampton, Henry Edward. *The Doctrine of Evolution, its Basis and its Scope*. New York: The Columbia University Press. 1911. Pp. ix + 311. \$1.50.

Dorner, August. *Pessimismus/Nietzsche und Naturalismus, mit Besonderer Beziehung auf die Religion*. Leipzig: Fritz Eckardt Verlag. Pp. viii + 328.

Külpe, Ostwald. *Die Philosophie der Gegenwart in Deutschland*. Leipzig: B. G. Teubner. 1911. Pp. 136. M. 1.25.

Myers, Charles S. *An Introduction to Experimental Psychology*. Cambridge: University Press. 1911. Pp. vii + 156. 1 s.

Thorndike, Edward L. *Animal Intelligence: Experimental Studies*. New York: The Macmillan Company. 1911. Pp. viii + 297. \$1.60.

Wallace, A. R. *The World of Life: a Manifestation of Creative Power, Directive Mind, and Ultimate Purpose*. London: Chapman & Hall, Ltd. 1910. 12s. 6d.